a magnificent *mystique* for Fascism, which demands a rigidly stratified society. Again the idealist trends in Indian speculative thought have influenced such European thinkers as Schopenhauer and Bradley.[1] and Nietzsche; they may be influential if there should be an increase of pessimism and an inability to control a social order in decline.[2] Idealism of this kind has only too often given a metaphysical justification for the perpetuation of injustice and compensated for it by the conviction of the illusory character of the phenomenal world. It profoundly influenced the Jewish gospel of Jesus when it went out into the Graeco-Roman world through Neo-Platonism and the Gnostics. Of course, there are other elements in Hinduism, for it is vast and amorphous, but, as Professor Radhakrishnan well puts it:

The general tendency to regard our ancient civilisation as idealistic and the modern one as materialistic is not the expression of revolt, but of reaction. It is a specious rationalisation in defence of our conservatism. There is nothing idealistic about disease or poverty, nothing spiritual in a system that uses beings as beasts of burden. There is nothing materialistic about the application of science to the relief of human distress or the promotion of human happiness. The future seems to be with the youth who revolt against a corrupt social order and a religious fanaticism. Those who are indifferent when the situation is so grave are guilty of cruelty. Injustice thrives on the indifference of the people. The bad employer, the unjust law, the corrupt leader, the false teacher thrive because those who have a sense of justice suffer from innertia. If you have the imagination to visualise the amount of suffering, physical and mental, which a half-clothed and half-starved people stand for, you cannot be indifferent. (From an address to students at Lucknow.) >> *

The *Bhagavadgita,* which is Ganflhf s favourite scripture,

[1] Cf. Bradley's expression of the basis of moral obligation as "my station
and its duties," whereby a social structure determines ethics instead of being
subjected to criticism.

[2] Cf. also the ideology of the Fascists Klages and Spann. Also p. 105.